WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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From the Evangelical Magazine, 1819.

CONVERSION OF M. DE LA HARPE,

A FRENCH INFIDEL PHILOSOPHER.

The circumstances attendant on conversion are extremely various. In those who have happily been favoured with the unspeakable advantage of religious education, they are seldom very sudden or very observable. It may even be doubted, whether the subject of this important change is always aware of the time or manner in which the fact took place, since the external manifestations of it are but little distinguishable from the habits of previous life and manners. Internal evidence may be perfectly satisfactory after this change, and may gather strength by time and experience, yet may be so indecisive at the moment, as hardly to admit of direct inferences or deductions. Regeneration is most evident in those who have spent their early life in opposition to all religion. In proportion to the vehemence of their opposition, to the opportunities they have had of displaying their enmity, and to the number of persons who may have been injured, perhaps ruined, by the public propagation of their erroneous principles and iniquitous practices, is the attention which is attracted by a moral revolution in their sentiments and conduct.

It is well known that Voltaire, for instance, had done all that was possible for wit, and sneer, and malevolent misrepresentation to do, towards the entire eradication of Christianity: nothing less would content him. It was the joy of his heart, the business of his life, the study of his whole mind, to defame the sacred Scriptures, the gospels especially; and so great was his antipathy to the Divine Author and Finisher of our Faith, that (Charity, would hope, even of Voltaire, that those are mistaken who thus interpret it) the private mark placed at the corner of his letters, to remind his confidential friends of their *duty*, was *E. L' I.—Eerasez l' Infame;* "Crush the wretch;"—meaning, by the *wretch*, the Saviour of the world! What was the state of mind of the *dying* Voltaire, his disciples have diligently concealed from the public. But if he had been so changed some years before his death, as to vindicate that faith which he formerly villified, what a striking instance of all vanquishing grace would he have been!

The Divine Sovereignty did not see fit to manifest itself in that particular instance. Nevertheless, a chief disciple of that atheist, no less bitter than his master against the truth,—no less hardened in his guilt,—no less sarcastic in his manner,—no less determined as an enemy to Christ and his cross, and as a worshipper of the goddess Reason, almighty Reason! lately stood forth as "a brand plucked from the

burning;" and after having proclaimed the gospel to numerous auditories, has died a penitent and a believer.

Such of your readers as have paid attention to French literature, know that there was a society of eminent men of letters, who held regular meetings, in order to canvass the mode of directing their attacks against Christianity. Diderot was the patriarch of these atheists. D'Alembert, Euclos, Condorcet, and many others, were members of this society. But none was more conspicuous than M. de la Harpe. He was the favourite of Voltaire; repeatedly visited him, and resided with him at Ferney; acted on his theatre; dedicated his first play to him; and, in return, Voltaire revised his productions,—recommended him to official patronage,—secured a party in his favour,—and, in short, exerted all his interest to render him popular. De la Harpe, treading in the footsteps of his master, promoted the French revolution to his utmost. The ever-shifting governors of France during many a turbulent scene, were sometimes friendly, sometimes inimical, to literature and *literati*. By one of these temporary presidencies M de la Harpe was arrested and shut up in the Luxembourg. The greater number of those with whom he had bee particularly connected, had already suffered on the scaffold, and the same fate appeared to be reserved for him. At the moment when he was consigned to a prison, the opinions of those modern philosophers with whom he had associated, were not effaced from his mind; and though he abominated their effects, the principles themselves had not altogether lost their influence.

In this comfortless situation, M. de la Harpe had the happiness of finding a fellow-prisoner, whose piety afforded him the means of consolation, and by whom it was recommended to employ himself in studying the Psalms of David, which M. de la Harpe had never looked into, but as containing some poetical beauties; and even of these he did not retain the least remembrance. His new friend, however, fearing lest he might alarm the philosopher by such a proposition, urged this employment, rather as the means of amusing his anxious mind; and, therefore, requested him to write a mere literary commentary on these sublime productions.

M. de la Harpe, charmed with an occupation which was so comformable to his taste and inclinations, entered at once upon the work. At the very commencement of it, he was convinced that the Psalms contained poetical beauties of a superior character; and, as he proceeded, this opinion was proportionably heightened. The perusal of other pious works strenghtened the growing disposition; and he, at length, discovered the real source of those consolations, and that help to which the wretched never apply in vain.—This commentary which was at first undertaken with the warmth of gratitude, and continued with the zeal of piety, became the preliminary discourse of the translation of the Psalter, the first work in which the author announced his conversion.

This conversion was attended with all the marks of a sincere conviction. The manuscript notes of M. de la Harpe afford an additional proof of it. "I was in prison,' says he, "all alone in a small chamber, and in a state of profound sorrow;—but many days did not pass before I found that the study of the Psalms and the Gospels had produced a strong, though gradual, effect in my mind. I was already numbered among the faithful. I beheld a new light, but it alarmed and terrified me, by discovering the abyss—an abyss of forty years of error. I beheld all the evil, but could not discern the remedy. There was no one to afford me aid. On one

hand, my my life appeared before me, represented to me by a light which beamed from the torch of celestial truth. On the other, I looked on death. which I daily expected, and as it was then inflicted The priest no longer appeared on the scaffold to console the dying victim: he ascended it rather to die himself there. Oppressed by these desolating ideas, my heart sunk within me: and addressing myself in a smothered voice to the God whom I had scarcely known, what ought I to do? said I,—what will be my lot? Upon the table lay Thomas a Kempis. I had been already assured of the excellence of his work, of the comfort I should derive from it, and of the power it possessed to sooth my desponding thoughts. I therefore opened the book, as accident directed, and my eyes fell at once upon these words, *Behold I am here, my son; I come to you because you have called upon me.* I read no more. The instantaneous impression which I experienced is beyond all expression; and I am as unable to describe as to forget it. I fell with my face on the earth, and bathed in tears; while my words and my cries were but half uttered from the violence of my sobbings. At the same time, I found my heart expanding and relieved; but, at the very same moment, as if it were ready to split. Indeed, I remember very little of this situation, but that I wept long, and that beyond all comparison: my heart never experienced such violent and delicious emotions, and that these words, *Behold, I am here, my son,* did not cease to resonnd, as it were, through my soul, and to arouse all the faculties of it."

When M de la Harpe was liberated from prison his sole occupation was to support the cause which he had so fervently embraced. His *Lecons de Literature.* had long been expected. The author, however, resolved to make this work subservient to the interests of religion and social principles: a work which originally had no other object than to teach the rudiments of literature and taste. Great as the difficulties were which opposed themselves to such a design, M. de la Harpe was determined to pursue it; and in spite of the various obstacles he encountered, and the persecutions he suffered, he finally succeeded in the execution of it.

M. de la Harpe considered it as a duty to proclaim in public those truths which he had formerly been so unfortunate as to oppose; and it was with this view that he resumed the chair of the Lyceum. The effect produced by him at the first sitting, will never be forgotten. The orator, in a speech full of energy and pathos, gave a picture of the national manners, pointed out their causes, and inspired the crowded audience with those sentiments of indignation and regret which he himself felt.

The noble and pathetic delivery of M. de la Harpe, gave great weight to the principles which he maintained; and it was remarked with truth, that his eloquence became more perfect when it was altogether consecrated to the support of such a cause. It was to be expected that his zeal would attract, as in effect it afterwards did, the spirit of persecution; and he was twice proscribed. An order was issued to get possession of him alive or dead; but he continued to pursue his labors with undisturbed tranquility. His "Defence of Religion" then occupied his mind. Without consulting the authors who had treated of the same subject, he confined himself to the meditation of the sacred writings, and drew from that only source the arguments which he opposed to the philosophers. He possessed an advantage unknown to his predecessors. Connected, as he had long been, with the infidel writers, he was well acquainted with the strong and the weak parts of their doctrine; and, to use his own ex-

pression, he had passed almost the whole of his life in the *camp of the enemy*.

All the activity of his mind was exerted in the sacred cause to which he had devoted himself; nor did the continual dangers to which he was exposed interrupt the tranquility of his mind. —He has often said that this period of proscription was the happiest of his life. His intimate friends had frequently seen him, when he thought himself unobserved by them, prostrate on the earth, as it were, before God, and displaying signs of the most lively and sincere repentance. His health, however, was materially affected by his confinement; and, after his return to public notice, he gradually sunk under a complication of disorders. He preserved his presence of mind to the last; and when his enfeebled eyes could not bear the light from amidst the curtains which were drawn around him from the gloom of this anticipated tomb, he continued to converse with his friends on the comforts he experienced from religion, on the errors of his life, and on the mercy of his God. —He died Feb. 11, 1803, aged 64

In contemplating a character, like that of M. de la Harpe, we must make considerable allowances for the circumstances in which it is placed — The darkness of popery, as to spiritual things, is surely very unfavourable to a searcher after truth; and when no other helps are in reach but such as that communion affords, Providence may vouchsafe to make use of such, however inferior they may be in their nature. But it will not escape the observation, that M. de la Harpe had recourse to the Scriptures as soon as possible, and confined himself to the meditation of these; which is certainly one favourable token of change of heart and mind. Another proof that his conversion was genuine, is to be inferred from his endeavors to recover those who were lost. The man who, notwithstanding two proscriptions, dares to profess his belief in God, and in Christ, full in the face of an execrable kind of death, deserves credit for his professions, and applause for his zeal. The rapidity of the change in him is remarkable. It bears some analogy to that of the well known Col. Gardiner. Both of these converts describe the first effect of their new view of things as a beam of heavenly light bursting on their astonished sight; and in the case of M. de la Harpe, the instantaneous impression derived from a "word in season," may fairly be produced as parallel to those arrows of conviction derived from the sacred word, which sometimes it pleases God to fasten in the consciences of sinners in a moment That prostration and tears should accompany such an incident, will be thought extremely natural by all who have experienced that deep self-abasement which is one part of real conversion. Sobbings, cries, "groanings that cannot be uttered," may well be supposed to attend the renovation of a heart so uncommonly depraved as this; the enormity of past guilt displayed in full view, cannot be otherwise than terrific to one who beholds the severity of the Divine justice, but is not yet acquainted with the placidity of the Divine mercy.

Lastly. Let the conversion of the most obdurate sinner never be despaired of:—if ordinary means are ineffectual, Divine grace can employ extraordinary occurrences. He who will nor hear in a chapel, shall be obliged to hear in a prison; he who has treated salvation as despicable, when at liberty, shall be taught the value of it under bonds, as Manassah was; and be induced to long for spiritual deliverance much more ardently than even for temporal. As no set of men can do (and have done) so much harm to the unwary as men of letters; so those among them, who feel the

importance of the Gospel, ought to promote it with all their might, as they may counteract, as far as possible, the miseries which "philosophy and literature, falsely so called," have brought on mankind, even to the ruin of thousands. Such was the conviction of M. de la Harpe; and on this conviction he acted, till Providence put a period to his life and labors.

LONDON CHARITY SCHOOLS.

One of the editors of the New-York Daily Advertiser, now in England, gives the following account of an exhibition of the children belonging to the London Charity Schools, in a letter dated May 31st:—

I have not been so much gratified at any thing that I have seen since I have been in London, as I was this day at an exhibition at St. Paul's Church. On Thursday next is the anniversary meeting of the Charity children belonging to the various schools in and about London. To-day the children all appeared for rehearsal. I really wish you could have been here. Temporary seats were erected under the dome of this great building, running from the floor to the height of about twenty-five feet, around the whole area, representing a great amphitheatre. These seats were divided by iron railings or rods, running from the floor to the highest benches. so as to give to each school a certain space. The children were marched in line into the Church, and to the place allotted to them; the boys occupying ten or fifteen benches from the top, and the girls the remainder of the benches immediately below them. In this way were seated about eight thousand children. The children of of each school were differently dressed: some of the boys were dressed wholly in red, others in blue, light blue, brown, grey, dun colour, &c.—The girls were also dressed in various coloured garments or frocks; but all of them wore white aprons, white handkerchiefs around their necks and and over their bosoms, and white caps with borders; and every school was distinguished by a different coloured ribbbon around their caps. The whole of the children wore brass badges of of five or six inches in circumference. The whisperings of these children, and of the spectators, with the noise of footsteps, caused a constant roar in this wonderful building, which resembled the roar of a thousand waterfalls, and struck me with astonishment.—For the purpose of having a full and unobstructed view of this most splendid scene, I made my way up to what is called the Whispering gallery, which is about 160 feet above the children, and which runs around the dome, with iron railings, over which a person can look upon the scene below. I have no language to describe the scene I looked down upon. The distance was too great to distinguish the faces of the children. The various schools of females were distinctly marked, and I can only compare them and their movements to rich beds of tulips, fanned by a gentle breeze. Sometimes, when no motion was perceptible, the children, of one school, would resemble an immense bedspread, elegantly ornamented with various colours, which their gowns, their white aprons, the colour of the ribbon on their caps, and their faces, would form Looking in another direction, the children appeared like so many hundred rolls of of cotton which had been carded and stood up in rows, each roll having an ornament on the top; and whenever the whole of them rose up, the motion appeared as though the wind had gently bended over their heads; and when they sat down, as if their heads had again become righted.

The appearance of the male children also had a most singular effect,—

Sitting close together, at the distance I looked upon them, each school appeared to be one solid mass, and varying from each other in their dress, each could be distinctly seen. They appeared to me like large squares of most elegant floor cloth. Their dresses, their white neck cloths, (worn with so much regularity,) their faces and heads forming the various colours. The whole appearance of these children was truly deceptive to the eye, yet most beautiful. But when they all sung together, and with such precision as to time that not a discordant or misplaced note was heard, accompanied by the great organ, which is almost immediately under the dome, how can I convey to you the effect of eight thousand voices, and the sounds of the organ, all ascending the great dome, upon my ears. It was deafening, yet so sweet and full of melody, and so distinct withal, that every word of the psalms was heard. The vast concave seemed ready to burst with the melody which passed the gallery where I stood and ascended to its top, which is nearly four hundreed feet above those from whom the music proceeded. Truly such a scene as this I never expected to witness, but it was my good fortune to be present. and never, never can it be effaced from my memory.

It was a considerable time after I reached the gallery, ere I could look over the railings upon the scene below, such appeared the distance, and so alarmed were my fears lest by dilapidation the railing might give way, and send me down upon the mass beneath. These fears, however, gradually subsided, as I saw others, and females, standing in crowds against the railings, but more particularly as my feelings were moved and soon interested with the heavenly sounds, arising as though it were almost to the very skies, from eight thousand living voices, returning thanks to God for those great charities which they were receiving through his infinite goodness and mercy. I remained until the whole ceremony was finished. On Thursday it will be repeated, when the Royal family and the nobility of England will probably be present.

In addition to the children, there were 4 to 6,000 persons present.—These occupied benches placed immediately under the dome, on the floor in the centre of the children, and which run along one of the great halls or passages, the back seats being elevated, giving the spectators a full view of the whole. In the centre of these benches is a pulpit, but not elevated, where the service is performed. One person directs the whole of the singing. He uses something in his hand like a rule, which he elevates and keeps time with. The movement of this is seen by the organist in a mirror near the organ, which directs him when to play. I shall endeavour to get in on Thursday if possible. The members of the Church, &c. are allowed to give a ticket away, but the whole number of citizens admitted is small, in consequence of the room required by the nobility.

REPORT,

Of the Synodical Committee of the Cumberland Presbyterian Church.

Your Committee appointed to Report on the state of Religion within your bounds, have made impartial and particuler enquiry on that subject; and from the official communicatians made by the different Presbyteries, they are constrained to acknowledge the abundant goodness of God, which has been so evidently exemplified.

We must, however, inform you, that in some instances among the preachers, there has appeared a lamentable want of zeal and diligence in their calling; and among the people, except in a few instances, a *marked* negligence in supporting the gospel. Though the cries of the labourers, who have reaped down the fields, might have become

general, and even entered into the ears of the Lord of Sabbaoth; yet we rejoice to find, that notwithstanding the discouragements and forbidding circumstances, which have frowned upon many of the preachers, they have continued in the field of labour with that ardor and indefatigable industry, which should ever characterise a gospel Minister, not regarding a sacrifice of their private substance to enable them to abound in the good work of God.

They have uniformly adhered to the excellent standards of your church, and zealously inculcated the radical doctrines of the gospel, particularly insisting on experimental and practical religion. The great King and Head of Zion has graciously owned and blessed their labors. In some of the Presbyteries gracious seasons of reviving have been experienced. The hearts of God's dear children have been refreshed and made to rejoice: the bounds of ministerial operations have been much enlarged, and many new and flourishing congregations organized.

From the official documents laid before your Committee they have received no imformation of irruptions or discord in any of your churches; and they are decidedly of opinion, that since the constitution of your church, there has been no period, in which unanimity and peace have prevailed to a happier extent.

Your Committee believe, that among the most successful means of promoting the glory of God, and the salvation of souls; the practice of holding camp meetings has been divinely acknowledged. It is abundantly obvious, that but few (comparatively) obtain religion, except such as when called upon are willing to bend the suppliant knee, and receive the prayers of the congregation.

This practice so common in your Church has doubtless been attended with the most happy consequences.—Thousands of souls on these occasions, have experimentally known that the divine Saviour has power on earth to forgive sins: whose holy conversation and deportment abundantly evince a real change of heart.

Greater accessions than usual have been made to the Church. Many candidates for the Ministry have been received; many licensed to preach the Gospel, and a goodly number ordained; who, from their talents and zeal, promise extensive usefulness.

This increase in the Ministry, far surpassing our most sanguine expectations, falls, however, far below the demand for Ministerial labors; which demand prevails with increasing rapidity. Under this conviction, your Committee would remind you, that new fields, white and ready to harvest, are constantly opening before you.—The cries of Zion demand of her sons to take her by the hand. In many parts, the apparent apathy and deadness into which people fall for want of a spiritual Ministry, and the crowds of sinners that are heedlessly bending their course to ruin, imperiously require that you should continue to comply with that divine injunction, "Pray ye the Lord of the harvest that he would send forth more laborers."

We are happy to find that your different Presbyteries continue to pay a strict attention to the improvement of their candidates and licentiates in literature and divinity; and to diffuse that principle, so warmly inculcated in the holy scriptures—"Let brotherly love continue."

You have abundant reason for gratitude and praise to God for his mercies. His holy arm has been made bare; the windows of heaven have been opened: Divine influences, in rich profusion poured forth, and many precious souls, happily converted to God, will have cause of eternal rejoicing through your instrumentality.

Your Committee would adopt the language of the Psalmist, and say, "Who is like unto the LORD our GOD, who dwelleth on high."

Since your last Synod the number of conversions in the different Presbyteries, and number of adults baptised who had not received that ordinance in infancy, is as follows:—

Presbyteries.	*Conv.*	*Bapt.*
Bigby,	37	10
Arkansas,	45	15
Nashville,	210	55
Lebanon,	256	53
Illinois,	266	39
McGee,	352	121
Anderson,	405	124
Tennessee,	433	43
Elk,	438	59
Logan,	579	164
In the aggregate	3021	683

JAMES B. PORTER.
Chairman Com.

Adopted and printed by order of the Synod.

SAMUEL KING.
Moderator.

Attest,
WILLIAM MOORE, *Clerk.*

Cane Creek Meeting-house,
Lincoln co. Ten. Oct. 22, 1824.

BALLOON.

On the 9th of June, Mr. Green made his thirty second aerial voyage at Leeds. He was accompanied by Miss Stocks, the young lady who ascended with Mr. Harris from London, and fell with him from a great elevation. The following account of the voyage is presented by the intrepid aeronauts themselves:—"In about six minutes after we quit the area of the Cloth Hall, we entered a cloud, and instead of enjoying the rays of the sun as usual, we had to encounter a heavy fall of snow from a volume of clouds at a considerable elevation above those thro' which we were seen to pass. The additional weight occasioned by the snow lodging on the balloon, now caused us to descend rapidly, and we were obliged to check the desent by a discharge of ballast. Having again nearly attained our former elevation, we experienced a storm of hail, which, rebounding from the balloon, carried off the snow, and thus increased our ascending power. We now passed three distinct layers of clouds and were once more visited by the sun's rays; but having been compelled to make a great sacrifice of ballast, and being desirous not to extend our voyage beyond York, we began to descend through the clouds, which we had no sooner penetrated, than we were again assailed by a most tremendous storm of rain, which hurled us towards the earth with great rapidity.

The last cloud we passed was so exceedingly dense and dark, that the balloon itself was entirely obscured from our view for at least four minutes, while the noise occasioned by the st rm resembled a shower of stones. Having regained a view of the earth, and finding the country we were over favorable for landing, we continued our descent, and reached the earth in a fine grass field belonging to Mr. Jonathan Fearby, in the parish of Askham Richard. Soon after our descent, several ladies from the residence of ——— Russell, Esq. conducted Miss Stocks to that gentleman's mansion, where we experienced great hospitality. The descent took place five minutes before one o'clock, and was effected without the least difficulty, the grappling iron being on an improved principle, and having taken so tenacious hold of the earth as to require the exertions of several men, with the use of a spade, to dislodge it. On leaving the earth the barometer stood at 30 inches 5 tenths, and at our greatest elevation it subsided to 23 inches 3 tenths, giving an altitude of about a mile and three quarters."—*London paper.*

THE LUMINARY.

LEXINGTON:
WEDNESDAY, AUGUST 17, 1825.

The Second Annual Meeting of the *Lexington Female Union Tract Society*, will be held in the Baptist Church, at 7 o'clock this evening.

For the Western Luminary.

ON CURSING AND SWEARING.

"*Cursing* and *Swearing*, is an offence against God and religion, and a sin of all others the most extravagant and unaccountable, as having no benefit or advantage attending it. It is a contempt of God; a violation of his law; a great breach of good behaviour; and a mark of levity, weakness and wickedness." If this is the true definition, is it not a matter of astonishment and lamentation that so many, or that even any, in this christian land should be guilty of it? How those who live in the habitual practice of cursing and swearing can call themselves men of sense, of character, or of decency, I know not; and what is still more unaccountable and incomprehensible is the fact, that not many years since, (even in this land of gospel light) it was considered by some, as the mark of a gentleman to take the name of God in vain!!! But, blessed be God, that time is past, and the number of those who thus offend against God is diminished and diminishing; and we trust the time has already, or will soon come, when those who take the name of God in vain, or call upon God to damn their own souls, or the souls of their fellow creatures, will be viewed in their true light, and treated with the contempt which they justly deserve. How humiliating, how degrading the thought, that we have yet some among us who are guilty of so detestable a practice. And I am sorry to say that we have some among us, who (although they are not guilty of it themselves) will countenance it in others: and I fear that there are some, even among the fair sex, who are guilty of this crime; but I would hope that this is not the case. Would to God that all, both male and female, who are not guilty of this abominable, and filthy practice, would discountenance it in others. Let all who have any reverence for God, or repsect for his cause, set their faces against cursing and swearing, and against all who are guilty of it; whatever may be their pretentions to friendship, to learning, to politeness, or good breeding. Let them be viewed in their true light; as offenders against God; as violators of his law; as impolite; and as wicked. Let their company, their conversation, and their example, be shunned and despised; and they will soon see the folly and wickedness of their ways, and be brought to bow humbly at the feet of Jesus, and confess their sins, and forsake them, and turn unto the Lord who will (as we hope and trust) have mercy upon them, and to our God who will abundantly pardon. And when this shall be the case, they will become an ornament and a blessing to society, and will be capable of loving and of being beloved by others. That this happy period may soon arrive, is the prayer of thousands.

H. G.

THE CREEK INDIANS.

From the Milledgeville, (Geo.) Recorder, July 19.

The following letter from Gen. Gaines, shews the result of his conferences, and the situation of affairs with the Creek Indians.

Head Quarters, Eastern Department,
Monticello, Ga. July 17, 1825.

Gentlemen,—Captain Triplett will hand to you a copy of Maj. Gen. Gaines'

letter to Governor Troup, of the 10th inst. which the General requests you to insert in your papers.

The object of giving publicity to this letter at this time is to counteract certain *false and infamous reports*, concerning the adjustment of Indian difficulties, calculated to deceive the public, and aggravate the misfortunes of these helpless and deluded beings, who evince a disposition to reunite their destiny and comply with the wishes of the general government.

Very respectfully, your ob't serv't.

E. G. W. BUTLER, *Aid de Camp.*

Head Quarters, Eastern Department.
Flint River, July 10, 1825.

Sir,—The excessive heat of the weather, added to the many inconveniences and interruptions which I have daily encountered in the course of my visit to the Creek Nation, has deprived me of the pleasure of writing to your excellency as often, or as fully as I have been desirous of doing.

I have now the honour, without entering into details that could afford but little interest, to communicate to you the result of my conferences with the Indians.

After meeting in this state the Chiefs of the M'Intosh party, and at Broken Arrow those of the opposite party, and hearing their respective statements, with the evidence for and against each party, I have urged them to an adjustment of differences, to which they have mutually assented.

The M'Intosh party demanded retaliation for their fallen Chiefs, with the immediate restoration of property taken or destroyed. Their demands were founded on the 8th article of the Treaty of February last—which promises, on our part, protection to "the emigrating party," against the whites and all others; which party they (the followers of Gen. M'Intosh) assume themselves exclusively to be.

Whether this provision of the Treaty was or was not intended to protect the Creek Indians against themselves, or to protect a comparatively small part of them against the main body of the Nation, were questions which I was, happily, not called upon to decide: as, in the event of hostilities having subsided, my instructions simply required me to make peace upon just principle, and to require the complainants, as well as the opposing party, to abstain from acts of retaliation or violence. The reputed hostile party consists of all the principal Chiefs, and of nearly *forty-nine fiftieths* of the whole of the Chiefs, Headmen and Warriors of the Nation—among whom, I recognized many who were in our service during the late war, and who, to my certain knowledge, have been for twenty years past (and I think they have been at all times) as friendly to the United States as any of our Indian neighbors could have been known to be.

I met them at Broken Arrow, the usual place of holding the Great Council of the Nation; I could not, therefore, but view this supposed hostile party as, in fact and in truth, the *Creek Nation*, —and altogether free of the spirit of hostility ascribed to them. I have received from them, in Council assembled, the most deliberate assurance of their determination to be peaceable and friendly towards their absent people, as well as towards the U. States. They regretted the necessity which, they contend, existed for the strong measures they adopted against Gen. M'Intosh and others, who, they affirm, forfeited and lost their lives by having violated a well known law of the Nation.—They have engaged to restore all property taken, and to pay for all that has been destroyed contrary to law—and they have promised to allow a reasonable time for those who have borrowed and run off with the money out of their National Treasury, to reimburse the same.

The Council strongly and unanimously objected to the late Treaty, as

the offspring of fraud, entered into contrary to the known law and determined will of the Nation—and by persons not authorised to treat They refused to receive any part of the consideration money due under the Treaty, or to give any other evidence of their acquiescence in it.

In conclusion—they expressed the hope that their white friends would pity their deplorable condition, and would do them the justice to reconsider, and "undo that which has been wrongfully done." I have, pursuant to my instructions from the Department of war, endeavoured to convince the Council, but without success, of the fallacy of their objections to the Treaty, and to dissipate their delusive hopes that it can ever be annulled. I have assured them that, in all our Treaties with the powers of Europe as well as with near fifty Indian Nations, there has been not one instance, to my knowledge, of a Treaty having been revoked or annulled, after being duly ratified, except by the free consent of all the parties of it, or by war.

I yesterday met in Council, near Joseph Marshall's ferry, the Chiefs of the M'Intosh party, and communicated to them the proposition of the Council at Broken Arrow; to which they have acceded. They promised to return to their homes as soon as they are advised of the arrival of the United States troops ordered from Louisiana and Pensacola to the Creek Agency at Chattahoochy.

The chiefs of both parties have distinctly and solemnly assured me that they will remain at peace with each other; and that they will in no case raise an arm against the citizens of the United States. Under these circumstances, it is my duty to notify your Excellency that there will be no occasion for calling into service, any part of the Militia or Volunteers of the state over which you preside.

The certificate, of which I enclose herewith a copy, marked A. added to the declarations of the Chiefs in Council, of whom Joseph Marshal was the principal, and interpreter, prove that your Excellency has been greatly deceived, in supposing that the M'Intosh party ever consented to the survey of the ceded Territory being commenced before the time set forth in the Treaty for their removal. This fact, giving altogether a new aspect to the subject of the proposed survey of the land, added to a strong conviction on my mind, that the attempt to make the surveys would be a positive violation the Treaty; and will, under existing causes of excitement, be certain to produce acts of violence upon the persons or property of unoffending Indians, who we are bound to protect, it becomes my duty to remonstrate against the surveys being commenced until the Indians shall have removed agreeably to the Treaty. I cannot doubt that the facts disclosed by the accompanying certificate, with the concurrent testimony of the Chiefs in Council, will induce your Excellency, without hesitation, to abandon the project of surveying the land, before the month of September 1826.

This will be particularly gratifying to me, as it will relieve me of the painful duty of acting, *not in concert with* the venerated authorities of an enlightened and patriotic member of the United States—to whom I stand pledged by every principle of honour, and under the solemnity of an oath, to serve them honestly and faithfully.

(Signed) EDMUND P. GAINES,
Maj. Gen. Commanding.

A true copy—E. G. W. BULTER,
Aid de Camp

To His Ex. G. M. Troup,
Governor of Georgia.

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We certify that we accompanied the express from Governor Troup. to Gen-

eral M'Intosh, conveying the request that he would allow the survey of the land, acquired by the treaty at the Indian Spring, to be immediately commenced. General M'Intosh replied that he could not grant the request, but would call the Chiefs together and lay it before them—which was never done.

(Signed) { WILLIAM EDWARDS, JOSEPH MARSHALL.

At Portess', Upson Co. July 9, 1825.

I certify that this is a correct copy of the original certificate, signed in my presence, and now in my possession.

E. G. W. BUTLER, *Aid de Camp.*

From the Washington Gazette.

SPEECH OF AN INDIAN CHIEF WHO ASSISTED IN KILLING M'INTOSH.

Brothers!—M'Intosh is dead. He broke the law of the nation—the law which he made himself. His face was turned to the white men, who wish to take our lands from us. His back was to his own people; his ear was shut to the cries of our women and children. His heart was estranged from us. The words of his talk were deceitful; they came to us like the sickly breeze that flies over the marsh of the great river. The great Spirit turned away his face from him. He fell by the hands of red men, at his own place, in the sight of his women and children. The false men who joined him fell also with him.

Brothers!—M'Intosh was brave—the deeds of his youth were mighty; but his heart became changed; he spoke the words of deceitfulness. He walked in crooked paths, which his brethren knew not—paths which led down to death. He decived us, and we slew him. The land is red with his blood, and with the blood of his friends. Our vengeance is satisfied. We bury the hatchet of revenge.—Let us obey the Great Spirit, that he may lead his children in the path of their wandering.

From the New-York Observer, July 23.

HOT WEATHER.

The weather for two weeks past has been excessively hot. On Monday and Tuesday of last week, Fahrenheit's thermometer rose to 100 in the shade in many parts of New-England and of this state.

In *this city*, it will be perceived from the Inspector's report, than 197 deaths occured during the week ending on Saturday last, which is sixty more than ever before happened in any one week. Of the whole number nearly sixty were sudden beaths, and 38 of these were from drinking cold water. On Tuesday, Wednesday, and Thursday of last week, the Coroner was called to examine twenty-four cases of sudden death; of which 14 were occasioned by exposure to the heat and drinking cold water. Eleven of the 14 were Irishmen.

In *Boston*, the thermometer rose on Monday and Tuesday of last week, to 100 in the shade, and the number of deaths occasioned by drinking cold water during the week, is estimated at 25 or 30, a majority of whom were Irishmen. One physician stated that he was called in one day to visit 13 persons who had been suddenly attacked from an imprudent use of cold water—three of these cases proved fatal. Most of the workmen employed in building stores and houses, or in other exposed situations, were compelled to quit their work, and seek safety in the shade. Some slaters, on the roof a building, became paralized by the influence of the sun, and were so weak as to require assistance to get down.

In *Albany* there were 7 deaths during Monday, Tuesday, and Wednesday of last week, occasioned by drinking cold water,

In *Cranston*, R. I. the excessive heat

of Monday the 11th inst. killed the fish in Brush pond, which is about three acres in extent, and the water two or three feet deep. Several hundred perch, pickerel, &c. some weighing a pound and a half, were found floating on the surface of the wa ter, and large quantities were taken from the bottom, without any signs of life.

The Heat.—The Thermometer, we believe, for the last two days, has scarcely varied during the day, from ninety-five degress in the shade; and and the mercury has not fallen much in the night season. The ravages of death, yesterday were truly melancholy. Twenty-five inquests were held upon the bodies of persons who came to their death by means of the heat, or by drinking cold water. And there have been several cases to-day—some before eight o'clock this morning.—

New-York Spec. July 25.

HEALTH OF JUNE.

The past month has been both healthly and agreeable. A warm sun and gentle showers invariably modify diseases, and when the atmosphere is kept at an uniform temperature—al though it be a high one—there is less sickness even in unhealthy situations, than when the degrees of heat are constantly varying. People too often imagine there is danger of exposing themselves to the evening air of summer, but this is in general a very unphilosophical mistake: the more fully the body is exposed to this pure and invigorating element, the more healthy is the individual, If, however, the atmosphere be too humid, precautionary measures are necessary. If there is as much exposure of the body as sound and uninterrupted health always requires, it would be exceeding difficult to *take a cold.* Most of the eastern nations have been in the habit, from time immemorial, of sleeping upon their house tops; yet a cold is scarcely known, in the modern acceptation of the word, even on the banks of the Nile.

Were people more in the habit of admitting the air to circulate freely in their sleeping rooms at all seasons of the year, the advantage would soon be manifest. Unfortunately, we are too much governed by prejudice in all our common maxims of health, and place too much confidence in the whims of Valetudinarians There is no way of maintaining a naturally good constitution, like breathing the air as it comes, winter and summer; but whenever a person attempts to be very careful about exposures, he may begin to look out for the first symptoms of some chronic malady. Labourers, however exposed, either in mire or water, rarely suffer from those affections of lungs and liver, which are the constant tormentors of those who are forever doing something to keep themselves from being sick.—*Bos. Med. Int.*

SLEEP AFTER MEALS.

It is a disputed point, whether a short sleep after dinner be not useful for promoting digestion: and in several countries it certainly is indulged with impunity, if not with evident advantage; besides that it seems to be consistent with the instinct of nature. It is, however, only among a class that the practice can be used with propriety; and whoever adopts it, ought to confine the indulgence to a short sleep of a few minutes. For, if it be continued longer, there arises more loss, from the increase of insensible perspiration, than can be compensated by all the advantages supposed to accrue to digestion.

Those who use such a custom, which may be allowable to the aged and deicate, ought to place themselves in a reclining, not a horizontal posture; because in the latter situation the sto-

mach presses upon a part of the intestines, and the blood is consequently impelled to the head.—*Ib.*

From the N. Y Observer.

The London Baptist Magazine for June, announces the death of the Rev. John Ryland, D. D. L. L. D. President of the Bristol College, and Senior Secretary to the Baptist Missionary Society. He died at Bristol on the 25th of May, in the 73d year of his age. A friend in this city, who was personally acquainted with this venerable man, has furnished us with the following brief sketch for our paper.

He had sustained the Ministerial character for 57 years, and was honoured by his Master with eminent success in attaching sinners to the throne, the cross, and the Church of Christ. Dr. Ryland had for 31 years been President of the College—and in that important situation, he advanced the interests of Literature and religion by the energies of his powerful intellect, the profound depth of his erudition, and the illustrious display of Christian grace which his character afforded. It was the distinguished honour of this man of God, that he laid the foundation stone of the Baptist Mission, aided by Fuller, Carey, Hogg, and Sutcliffe.

The cause of Missions, he felt to be the cause of God. To this worthy object, he directed all the powers of his capacious mind. Peninsular India was ever in his thoughts; for it he wrote, he prayed, he preached, he travelled, and he wept. Never did a man more ardently devote himself to any object, than did the venerable President to the Evangelization of British India.

The address at his grave was made by the Rev. Dr. Rippon,—and the funeral sermon was preached by the Rev. Robert Hall.

An Argument for Education Societies.—It is stated in the report of the General Convention of Vermont, that two-thirds of the students of Middlebury College are hopefully pious, and that this circumstance has thrown such a restraining and salutary influence over the college, that *not one case of disciplinable offence has occured during the year!* We do not believe that another instance of such uniform good conduct can for so long a period be found in the history of any of our literary institutions; certainly not in any where the number of students is as great as at Middlebury. This fact speaks volumes in praise of Education societies. It is through the blessing of God on the faithful admonitions and counsels of the beneficiaries of these societies that so large a portion of the young men at our northern colleges and academies become hopefully pious. Before the establishment of Education Societies, there was scarcely a college in New-England where one-tenth part of the students were professors of religion. Now, if we except the University of Cambridge, the number of pious students is on an average at least one-third of the whole. When we attempt to trace the effects which this wonderful revolution in the state of our colleges is calculated to produce on the character of our country, and on the eternal welfare of the millions within its borders, we are atonished that so little is done for the support of Education Societies by Christians in this part of the country.—*N. Y. Observer.*

AFRICAN COLONY.

The latest inteligence from Liberia, represents the Colony as in a very flourishing state. The settlers are healthy, contented, and happy; and have acquired much of that national, spirit and self respect, of which no reasonable person ever doubted that they were susceptible; but which they could never have possessed in a country like this. They have become more moral, intelligent, and enterprising, and

possess more of the qualities and character of men, than the same class of persons have ever done in any other part of the world. They are making successful efforts to explore the vegetable, and mineral riches of the country. There can be little doubt that the American Colony in Africa, will be as great a nation as any Colony ever became.—*Reli. Int.*

EXTRAORDINARY MUNIFICENCE.

A paragraph has lately gone the round of the papers announcing that a gentleman of Virginia had emancipated upwards of eighty slaves, and chartered a vessel to send them, at his own expense, to Hayti; but without giving the name of the author of so distinguished an act of munificence.—We think it due to justice to supply this deficency, and to add the following facts, which have been communicated to us by gentlemen familiar with them, as well as by Capt. Russell, one of the owners of the brig Hannah & Elizabeth, of Baltimore, the vessel chartered.

The gentleman who has thus distinguished himself is Mr. DAVID MINGE, of Charles City Co. living near Sandy Point, on James river. Capt. Russel informs, that there were put on board the Hannah & Elizabeth, eighty seven coloured people of different ages, from 3 months to 40 years, being all the slaves which Mr. M. owned except two old men, whom he had likewise manumitted, but who being past service he retains and supports them. The value of these negroes, at the prices now going, might be estimated at about *twenty-six thousand dollars!*—and Mr. Minge expended, previous to their embarkation, about 1200 dollars in purchasing ploughs, hoes, iron and other articles of husbandry for them, besides providing them with several suits of clothes to each, provisions, groceries, cooking utensils, and every thing which he supposed they might require for their comfort during the passage, and for their use after their arrival out—he also paid $1600 for the charter of the vessel.

But Mr. Minge's munificence does not end here.—On the bank of the river, as they were about to go on board, he had *a peck of dollars* brought down, and calling them all around him under a tree, distributed the hoard among them in such sums and under such regulations that each individual did, or would receive *seven dollars* By this provision Mr. M. calculated that his emigrants would be enabled to commence the cultivation of the soil imately after their arrival, without being dependent on President Bowyer for any favour whatever, unless the permission to improve the government lands might be so considered.

Mr. Minge is about 24 or 25 years of age, unmarried and unincumbered in every respect; possessess an ample fortune, and has received the benefits of a collegiate education at Harvard University. He assigned no other motive for having freed his slaves, and for his subsequent acts of generosity towards them, than that he conceived it would be doing a service to his country to send them out of it: that they had all been good servants, but that he was rich enough without them.

We have heard of splendied sacrifices at the shrine of philanthropy; aged men on quitting the stage or mortal existence have bequeathed large endowments to public charities, and princely legacies to religious and moral institutions. But where shall we find an instance of the kind attributable to a man of Mr. Minge's age? The case we believe is without a parallel.

Norfolk Her.

A gentleman of wealth near the city of Richmond, Va. has lately emancipated about 60 slaves, and made provision for their removal and future support. *N. Y. Obs.*

POETRY.

ON ETERNITY.—By Dr. Gibbons.

What is Eternity?—Can aught
Paint its duration to the thought?
Tell every beam the sun emits,
When in sublimest noon he sits;
Tell every light-wing'd mote that strays
Within its ample round of rays;
Tell all the leaves, and all the buds,
That crown the gardens and the woods;
Tell all the spires of grass the meads
Produce, when spring propitious leads
The new-born year; tell all the drops
The night upon their bended tops
Sheds in soft silence to display
Their beauties with the rising day;
Tell all the sands the ocean laves,
Tell all its changes, all its waves;
Or tell, with more laborious pains,
The drops its mighty mass contains,
Be this astonishing account
Augmented with the full amount
Of all the drops the clouds have shed,
Where'er their watery fleeces spread,
Thro' all Time's long protracted tour,
From Adam to the present hour:
Still short the sum; nor can it vie
With the more numerous years, that lie
Embosom'd in Eternity.

Was there a belt that could contain
In its vast orb the earth and main,
With figures was it cluster'd o'er,
Without one cipher in the score;
And could your lab'ring thought assign
The total of the crowded line,
How scant the amount? Th' attempt
how vain,
To reach duration's endless chain!
For when as many years are run,
Unbounded age is but begun.

Attend, O man, with awe divine,
For this eternity is thine!

Parental severity.—That kind of resentment which influences parents to refuse seeing or forgiving their disobedient children, often tends to complete their ruin.—Scott.

CONSCIENTIOUSNESS.

Sir Matthew Hale drew up a list of things necessary to be continually had in remembrance for his government on the bench; among them are these:

That, in the administration of justice I am entrusted for God, the king and the country: therefore, that it must be done uprightly, deliberately, resolutely.

That in the execution of judgment, I carefully lay aside my own passions, and not give way to them, however provoked.

That I be wholly intent upon the business I am about, remitting all other cares and thoughts as unseasonable and interruptions.

That I never engage myself in the beginning of any cause, but reserve myself unprejudiced till the whole be heard.

That I be not too rigid in matters purely conscientious, where all the harm is diversity of judgment.

That I be not biassed with compassion to the poor or favour to the rich in point of justice.

To be short and sparing at meals, that I may be the fitter for business.

Vanity of the World.—When I look around upon a busy bustling world, eagerly pursuing vanity, and courting disappointment; neglecting nothing so much as the one thing needful; and who, in order to have their portion in this life, disregard the world to come, and only treasure up wrath against the day of wrath; it makes me think of a farmer, who should with vast labour cultivate his lands, and gather in his crop, and thresh it out, and separate the corn from the chaff, and then sweep the corn out upon the dunghill, and carefully law by the chaff! Such a person would be supposed mad; but how faint a shadow would this be of his madness, who labours for the meat that perisheth, but neglects that which endureth unto everlasting life! Scott.